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THE OBSERVATOR.

The Affair of Munſter. *The* States-General's *Letter to the* Emperour. *Remarks thereon. The Preſentment of the Grand-Jury againſt the* Play-Houſe *at* Briſtol. *The Societies for* Reformation of Manners *Vindicated in a Story from* Leaden-Hall-Market. *The* Country-man *mauls the* Rehearſal. *The* Tories *and* High-Flyers *worſe than* Heathens; *a Company of* Gypſies.

From Wednesday September the 4th, to Saturday September the 7th, 1706.

Country-m. MAſter *Obſervator*, pray give me your Opinion of the Letter Written by the *States General* about the Affair of the Biſhoprick of *Munſter*.

Obſ. I'll Pardon the *Dayly Courant* for his *French Forgeries* already Publiſh'd, on the Account of two Letters; this of the *States*, in his Paper Numb. 1369, and that of Prince *Rogotsky*, Numb. 1365.

This of the *States-General* is one of the beſt Pen'd Peices that ever came to my Hand; and carries with it ſuch force of *Reaſon*, that I wiſh it were either *ſafe* or *convenient* for me to make my full Remarks upon it.

We well enough know what *Ill Offices* the *Pope* and the *Jeſuites* have perform'd, during this War, how *Papal-Councils* have entangled and perplex'd the *Confederacy*, even to a degree of *Inſolence* hardly before known; inſomuch that the Regency of *Flanders*, now under Subjection to the King of *Spain*, have been forc'd to pull down the *Popes* Arms from the Houſe of his *Nuncio*, and ſend him Packing, and with good reaſon too: For an Embaſſador without a *Character*, *Credentials* and *Inſtructions*, can be eſteemed no other than a *Spy*.

The *Conſtitution* of *Munſter* is, That the *Biſhop* ſhall be choſen by the Free Votes of the *Chapter*, and the *Cannons* ſeem enclin'd to the Election of the Biſhop of *Paderborn:* But it ſeems, in full *Chapter*, the Imperial Miniſters gave what they call an *Excluſion* againſt the Biſhop of *Paderborn* in favour of the Election of the Biſhop of *Oſnaburgh:* Where, then, is the freedom of Elections? This is much one with the Poſition of keeping the *Peace* at Elections *with Troops of Horſe*.

Their High-Mightineſſes, the *States-General*, are nearly concern'd in this Point: For, beſides Maintaining the *Rights* and *Freedoms* of Elections, their Country is Contiguous to the Territories of *Munſter*; and it behoves them to have a good Neighbour. The Biſhop of *Munſter* is a Prince that holds his Soveraignty for *Life*, and not by *Caſe:* He cannot be ejected by the *Dutch*, who are not his *Landlords*; and we can't blame them for taking Care to have a good Neighbour.

The Biſhop of *Paderborn* is a Gentleman known to be Heartily in the *Common-Cauſe*, and whom the *Dutch* believe will prove a good Neighbour to them: He had the major Votes at the *Chapter*; and by what Rules they go in *Germany*, I can't tell; but every where elſe the major part carries it at Elections.

Their High-Mightineſſes do not, in the leaſt, reflect on the Biſhop of *Oſnaburgh*, whoſe Proceedings lie too open to Cenſure, and has been made an *ill Inſtrument* in putting a ſtop to the Treaty with the *Hungarians*; but time will diſcover more of this Affair.

Country m. Maſter, here's the *Preſentment* of the *Grand-Jury* of the City of *Briſtol*, againſt thoſe *Infamous Wretches*, the *Players*, that Act their *Lewdneſs* in that City; they do ſo at *Oxford* too, but I don't hear of any *Preſentment* againſt 'em at that Place: I think the People every where have more *Virtue* than the *Varſity-Men*.

Obſ. The *Players* have always Stood by the *Church*; and in Requital the *Church-Men* muſt Stand by the *Players*.

Country-m. I ask'd a Gentleman at *London* a Queſtion: Quo' I, Are theſe Fellows that Strole about the Country, a Acting the Scenes of *Lewdneſs*, the Queens Servants too? If they be She has a Power of *Playing-Servants*, and Her *Wicked Ones* will out number Her *Righteous Ones*. I thought they were Confin'd to Act in the Queens *Play-Houſe* only, and not to run about Sowing the Seed of *Lewdneſs* in every part of the Kingdom. Quo' the Gentleman, *'Tis a Barren time with 'em: The Shows at the Fair of St.* Battholomew *gathers the Crowd that way, ſo they get a Licence from the Maſter of the Rebels, and go a Stroaling about the Country to pick the Pockets of the Fooliſh Sinners.* Then, quo' I, I will have the Maſter of the *Rebels Depos'd*, as a *Licencer* of *Sin* and *Lewdneſs:* I'll have his *Office* ſunk, not only as Uſeleſs, but as very Prejudicial to the *Religion* and *Government* of the Nation.

Obſ. This, *Roger*, you'll do when you happen to be a *Miniſter of State*. What ſignifies *Preſentments?* Was not the *Play-Houſe* in *Dorſet Garden Preſented?* And yet, you ſee, they have the Impudence to open Shop there again. This *Lewd* Practice will never be aboliſh'd till the *Great Ones*, the *Men* in *Power*, ſhall Seriouſly conſider how *Pernicious* ſuch Practices are, how *Odious* in the Sight of *God*, and how *Prejudicial* to the *State*. We that can let the Reins of *Iniquity* ſo looſe at *Land*, need not wonder that our *Fleet* ſhould be *Wind-bound* in the Channel.

Indeed the Societies for *Reformation of Manners*, thoſe worthy Heroes in the Cauſe of *Religion*, have vigorouſly Attack'd theſe *Diabolical-Legions*, but that they want Powerful *Allies*, ſuch as may effectually aſſiſt in *Oppoſing* the common Enemies of *Chriſtianity*, and ſuch as are a ſhame to the *Proteſtant Religion:* But inſtead of this, theſe good Men, the *Reformers* of the Corrupted Manners of the Nation, are expos'd to the *Oblique*, the *Slander*, and *Scandal* of the *Unrighteous Mob*; and the means they uſe for the Cauſe of *God* is perverted to the Service of the *Devil*, of which I'll give you an Inſtance.

'Tis not long ago a *Fiſhmonger*, in *Leaden-Hall-Market*, on a *Lords-day*, Pick'd up a common

Whore,

Where, who was very unwilling to go with him to the Tavern, for fear of the *Reforming-Constables*, as she call'd 'em. He told her *That he was One of them*; *and that she was safe in his Company*; so away they went to the Tavern, where such a Scene of *Lewdness* was acted, which *Modesty* will not allow me to Write, and which would make my Readers Blush to Read. This was discover'd by the *Drawer*, who knew the *Fishmonger* Personally, and told him of his *Sin*, and particularly of his Injustice to that Virtuous Woman who had the Misfortune to be his Wife. This is so well known, in *Leaden-Hall-Market*, among the *Butchers* and *Chapman*, that you need not fear, upon Enquiry, of getting a more particular Account. And I mention this, not to expose the Man, but to Convince Mankind from what *Grounds* and *Causes* these Assertions and Slanders, cast upon the Societies for *Reformation of Manners*, do proceed.

Country-m. Now, Master, you shall see how I will Thwack and Rub down Mr. *Rehearsal*. He has Pawwaw'd once more, and has had it Reveal'd to him in his Number 135, *That* Nature *has not Taught us any thing of* Government; *And*, says he, *if* Nature *Teaches it, how came* Aristotle *and the* Heathen Philosophers *to miss it?*

I say, Master, if *Nature* does not Teach it, then *Grace* does Teach it; and if *Grace* does Teach it, then the *Nonjuring Tantivy-Priesthood* and their Followers are a Company of *Graceless Wretches*, that refuse to take the Oaths to the *Government*, and to the *best* of *Queens*. There's the first Blow which makes'n Reel. I'll have'n down presently.

Now, Master, I'll show'n what a *Losopher* I am, and will prove'n a *Liar*, by proving that *Harry Stotle* and all the *Heathen Losophers* were Instructed by *Nature* in the Rudiments of *Government*, and that they Taught it to their *Desciples:* It must be *Nature* Taught 'em, for they made no Pretence to Dayly *Revelation* as the *Rehearser* does.

Next I'll prove that they were Taught by *Nature*, and what sort of Government *Nature* Taught 'em. If *Harry Stotle* had not been Instructed by *Nature*, how came he to Write a whole Book of *Politicks*, famous, even to this day, for *Rules* and *Principles* of *Government*, and so often quoted by *Divines* and *Civilians* in Cases both *Ecclesiastical* and *Civil?* He never did *Pawwaw*, or pretend to Revelation: *Tarbox*, *Nature* was his Instructor. Master, these *High-Flyers* and *Nonjurors* are worse than *Heathens*; they are a Company of *Gipsies*,

How did *Pythagorus* come by his Knowledge in *Politicks* and his Desciple *Diogenes*, that Liv'd all his Life-time in a *Tub*, who never Read the History of *Genesis*, or Tasted of a *Hebrew* Root, or an *Irish Potatoe* in his Life-time? Now I'll tell Mr. *Rehearsal* a little of what these Old *Natural Losophers* spoke of *Government*, and see how he likes it.

Harry Stotle, in the third Book of his *Politicks* says, *It is neither for the Publick GOOD, nor is it Just, seeing all Men are, by* Nature, *alike and equal, that one should be Lord and Master over all the rest, where there are Laws; nor that any One, tho' a Good Man, should be Lord over other Good Men; nor a Bad Man over Bad Men.*

And *Diogenes* says, *Let him be* King, *that, of all others, is most* Just; *and so he is that acts most according to Law; for no Man can be* King *that is not Just; and without Laws there can be no Justice.* Now, this was the Doctrine of the *Pythagoreans:* And who Taught it them?

But, Master, what will the *Rehearser* say to the *Grecians?* They had nothing of *Government* Reveal'd to them, and yet *Nature* Taught them how to form good Modals of *Government*. I don't love *Plays*, Master: But since *High-Church* has affirm'd in Print, *That some* Plays *are more Edifying than the* Diffenters *Sermons*, I will Fight 'em at their own Weapons; and tell 'em of the Story of *Orestes* in *Euripedes*, who, after his Father's Death, was himself made King of the *Argives*, and yet was call'd in Question by the People for the Death of his Mother, and made to Plead for his Life, and by the major Suffrage was Condemn'd to Die. And the same Poet, in one of his *Plays*, says, *That at* Athens *the Kingly Power was subject to the Laws; and* Theseus, *King of that City is made to say*, This is a Free City: It is not Govern'd by One Man: The People Reigns here.

Sophocles shows in *Thebes*, the Kings were not *Absolute:* Hence *Tyresia* says to *Oedipus*, *I am not your Slave*; and *Creon* to the same King, *I have some Right in this City, as well as you:* How de'ye like this, Mr. *Rehearser*, to find *Nature* Dictating such Words to *Heathens?*

Wan't *Marsus Tullus Kickero*, a Heathen, and yet what Notable Sayings, relating to *Government*, has he left behind him to Posterity? But above all, had I time I would mention Master *Plato*, who, tho' a Heathen, some of our Divines have call'd the *Divine Plato*, tho' they wont allow of his Principles of Government: And, upon my Country Word, I believe he had more Divinity in him than all the *Tacking-Clergy*.

Now, how de'ye think the *Rehearser* will come off about his asserting, *That* Nature *does Teach us nothing of Government?*

Obs. As he us'd to do. He'll take a *Potatoe* out of King *Adam*'s Garden, and throw it at thy Head; he'll pretend to a new Revelation; and if thou dost again call it a Dry-*Branch*, he'll again say, *That thou art a Blasphemer*. Never fear it, if he can't *Argue* he can *Lye* and *Rail:* But, *Roger*, ask him whether *Monarchy*, or *Mon——archy*, as he Pedantically Writes it, be a *Hebrew* Root, or a Bud of *Nature?* And how Impiously he makes *that* Government, invented by Heathens, to be the Government appointed by *God* for His own People, the *Jews*, since *Monarchy*, the Name and Thing was a Heathen Invention.

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